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# THE CANADIAN CRAFTSMAN

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J. B. TRAYES, P.D.D.G.M., }  
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## THE WORKING TOOLS OF A FREEMASON—THE TWENTY-FOUR- INCH GAUGE.

BY G. F., JR.

We are taught by our esoteric work to apply the different implements of manual labor to the theoretic basis of speculative Freemasonry, and by so doing we instruct the neophyte, by the aid of these every-day symbols, many of the important lessons of a moral and social nature, which are so characteristic of our fraternity.

The twenty-four inch gauge, as every Craftsman is aware, is the first implement placed in the hands of the workman, to enable him to measure and ascertain the size and extent of the work in which he is about to engage, so that he can compute the time and labor it may cost. Now, this is the twenty-four inch gauge of our ancient operative brethren, but we, as speculative Freemasons, apply it emblematically to a far more important service. From it, the Worshipful Master informs us, we should derive a lesson of daily admonition and instruction; for as it is divided into twenty-four parts, it recalls to our mind the division of the day into twenty-four hours, and so directs us to apportionate them to their proper

objects, viz.: Prayer, Labor, Refreshment, and Sleep.

Now, what a vast amount of food is here given us for contemplation and solid thought. It is very easy to glibly run over these things according to the letter of the ritual, and then let the neophyte forget all about it. But the earnest student of our mysteries, will note that these explanations of the working-tools must of necessity be brief, and are only the seeds, which the craftsman plants in the mind of the neophyte, there to grow, expand, and develop.

The neophyte looks at the twenty-four inch gauge, the first instrument of labor that has been given to him; he recalls to his mind the solemnity of the scene, the impressiveness of the ceremony, he has only a few minutes before being brought to light, and he begins to see and partially understand the speculative character and hidden philosophy of our fraternity. Here he holds in his hand a little instrument that he has seen and handled many times before without a thought, or, perchance,

even a glance, and yet from this moment, it becomes an object of interest to him. It has taught him a most important lesson; he questions himself as to how he has heretofore spent his time; what account is he to give at the last day for every twenty-four hours that have rolled by since he came to years of discretion? Have these been occupied in a manner that would reflect credit on himself and prove pleasing to the Great Architect of the Universe, or have they been wasted in slothful idleness, reckless extravagance, or wild debauchery.

The twenty-four inch gauge has caused him to think, and already brought his mind to contemplate the infiniteness of his Maker. The germ is sown, and will, if properly nurtured, grow and develop, shedding fresh seeds to again spring up into plants laden with rich foliage, fragrant blossom, and luscious fruit.

He looks once more at the little twenty-four inch gauge, and finds himself unconsciously offering a prayer to the Great I Am that he will be able in future to devote the twenty-four hours to their proper application. He remembers how often he has forgotten to offer up his daily oblations of prayer and praise, and thanksgiving to his Heavenly Father; how frequently the twenty-four hours have rolled by without a thought of that Great Creator, in whom he has just acknowledged his belief before his brethren. He determines, with Divine help, to be more careful in future, and then he remembers, too, that he is admonished to *labor*; to do this properly he is also taught by this same implement to devote a portion

of his time to necessary refreshment and sleep—not to boisterous and riotous living with boon companions, followed by uneasy, feverish, restless, sleep; but to the joyous refreshment of home and the necessary rest between the hours of labor.

And what is the labor of the Freemason? It is twofold—the labor of duty, and the labor of love. By the labor of duty we mean that application to our daily avocations by which we earn our living, or to those cares and responsibilities to that position in life in which we have been placed—the humble mechanic must steadily work at his trade, the professional man must labor in his calling, and the prince upon his throne and the mighty statesman of an empire must alike perform the duties which their high station in life demand of them. This is the labor of duty, and no Freemason can shirk it.

The labor of love is equally important, and often physically far more onerous than the labor of duty. The labor of love never can cease. Let the Freemason turn his eyes where he will, and in every direction he beholds his work marked out for him, for it cannot be concealed that amidst the thousands who range themselves under our banner there are those who are daily sinking into the sear and yellow leaf of old age, and others who, perhaps, from circumstances of unforeseen misfortune and calamity are being reduced to the lowest depths of poverty and distress. Such being the case, the Freemason's labor of love appears interminable. It is his *sworn duty* to aid and assist such; to go to the bed

side of the sick, to smooth their pillows, bathe their aching brows, moisten their parched and fevered lips, cheer them with words of comfort, and render their dying hours happy in the firm belief that those near and dear to them will be protected from the storm of oppression, the hurricane of di-pair, and the whirlwinds of misery and poverty, by arms strong and stalwart, by hearts faithful and true. This is the labor of love that the twenty-four inch guage pleasingly calls to mind. It is a lesson that no Freemason should ever forget. He must remember that our Society is not a mere literary and philosophical association, but an institution founded upon the purest principles of piety and virtue, and possessed of great and invaluable privileges, and that there is no higher privilege than exercising that charity of St. Paul towards our impoverished brethren, towards our dying brothers, towards our weeping widows, towards our homeless orphans.

The twenty-four inch guage, then, truly teaches very important lessons, and no Freemason can be true to his obligation who carelessly or wilfully neglects them. If every brother would only strive to spend every twenty-four hours of his sojourn in his terrestrial lodge in the manner here suggested by Masonic teaching, he will not be afraid when the gavel of the Supreme Grand Master shall summon him to give an account of his labors here below before the Supreme Grand Lodge above.

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### Knights Templar in the United States.

It is the custom with American Knights Templar to celebrate certain holy days by attending divine service, when an appropriate discourse is delivered. In accordance with this custom the Chicago Commanderies united in celebrating Ascension Day, May 22, at Grace Church in that city. The services were very impressive, and all present devoutly joined in them. The following address was delivered by the Rev. Clinton Locke, D. D.:

#### CHRIST, THE GRAND MASTER OF THE TEMPLE.

When the long buried city of Pompeii was raised from the grave where it had been so long sleeping, and its streets and squares looked up again toward the same cloudless skies that had smiled on them in the days of Augustus, many and strange were the revelations. The inmost secrets of that ancient Roman life were disclosed to the eyes of curious moderns, and we learned more than a thousand volumes could have taught us of the habits and customs of that voluptuous town. At the gate of the city, in one of the sentry-boxes which flanked either side, was found a Roman soldier. There he stood on guard, helmet on head, cuirass on breast, spear in hand, standing as erect and motionless as though the breath of life had not long ago exhaled from his fleshless lips, and the march of centuries passed over him. He had been stationed there probably before the terrible catastrophe occurred which buried the city in showers of hot ashes, and, though we know from contemporary authorities that there had been ample time to escape, yet the word was not given, he was not relieved; and though higher and higher rose the burning mass around him, he stirred not from his post. There he died, died at his duty, as every brave

man should; and there, through the changing centuries, he kept watch and ward over the forgotten city. What an example he is of the discipline of Rome! We need not wonder at the extent of her conquests, when we think that she had just such men in legions at her command. I have cited him as an example of what soldierly training can do, and I might go on here to unfold the splendid roll of soldierly obedience, military honor, courage, daring, generosity to a fallen foe. It is one of the brightest in the history of the world. It is the one which the soonest brings the sparkle to the eye, the flush to the cheek, the quicker pulsing to the heart. But you might say the theme would be an inappropriate one. We are not real soldiers, but citizens gathered from every trade and every profession. Our ancient brethren kept the martial vigil, and stormed the Arab fort, and slept in steel, and rode gallantly into death. We keep their memory green, but we ourselves are only warriors in name. Our swords are unstained with blood; our uniform has been pierced with no bullet holes. If that be true, if because you live not in camp and go not out to bloody war, you, Knights of the Temple, are not soldiers; then do I mistake the whole spirit and genius of our Order. Who here does not know the value of symbols? You take two pieces of bunting, red and white, and sew them together in stripes, and put in the corner a patch of blue studded with white stars. It is worth a dollar or two, perhaps, in money value, but can words of mine estimate its symbolic worth? Why, thousands of men lie buried now in southern graves in order that this rag might float over those sunny cities. There is not a man here who would not, if necessary, pour out his heart's blood in the defence of that standard. Why? Because that worthless piece of colored stuff is the symbol of our land's honor, and our country's fair fame; and to dishonor it, to trample upon

it, would be considered an insult only to be washed out by retribution. The whole world bows down to symbols, and acknowledges their tremendous power. Now, the Order of the Temple is a symbol. Every act of its Ritual, every syllable of its service, every instruction to its sons is symbolic. Of course the greater part of what we do and say is, for the best of reasons, veiled in the secrecy of our own asylums; but all of it, public and private, is entirely symbolic. We are, my brethren, a solemn, a tremendous, a striking symbol of the conflict between good and evil, of the battle between the Prince of this world, and the King of Kings, and Lord of Lords. We are symbolic soldiers, in a battle in which we also are actual fighters. Let me trace this symbolism for you, and God grant that you may think of it oftener than you do, and pause on the threshold of some sin, to ask yourselves whether one who is representing before his fellow-men the great battle of good and evil, ought thus to dishonor the thing he represents? You would blush to see the banner of your country floating over a house of bad repute, or a den of thieves, or a nest of traitors, for you look on it as the symbol of honor, of virtue, of truth; but do you blush at the sight of Knights of the Temple, slaves to intemperance, to lust, to wrong and wicked ways; and yet could there be a more mournful sight than sworn soldiers of the Cross, so recreant to every obligation, and so false to every vow?

Take your name—the Order of the Temple. What Temple? The Temple of Solomon, which was the Temple of God, glowing in gold and marble, and glorious carven work, on the top of Mount Moriah. You are Knights, then, of the Temple of God, which means Knights of the worship, the honor, the fervor, the glory, the reverence due to Almighty God. You are soldiers bound to contend for that, not with the steel sword and the

blast of trumpet, and the charge of cavalry; though, as I have said before, we are ready to employ those means, if occasion ever calls for it, but with the keener and more powerful weapons of example, of word, of action, of life, you are to show forth before men that the service of the Lord God is your sworn service, and His honor the honor you have vowed to defend. When, next year, unless God's providence should will it otherwise, the splendid columns of the Templar army, at the very least ten thousand men at arms, shall march through the streets of this city, with flashing sword and shining plume and fluttering banner; let all who witness that pageant know that it is a mighty symbol, tremendous in its significance, of the army of the Living God; for every man who has found a place in those ranks has sworn, with an oath startling in its awfulness, to stand by the Christian religion, and the Temple of our God, as long as he breathes the breath of life. To me it will be an act of glorious reparation to my insulted Lord, who has been so dishonored here. Great crowds have met, and applauded to the echo, the most frightful blasphemies of His name and His attributes. A brilliant orator has again and again opened his irreligious mouth against His glory, so when that grand army rolls its mighty tide along, and the crosses flash in the sun, and I read on the flags: *In Hoc Signo Vinces*, I shall see in it all the protest of 50,000 men, chosen from all ranks, numbering the highest and the most gifted of this land among them, against infidelity and atheism, and communism, and all the brood of hell.

Take our banner, the revered Beauseant. What does that symbolize? It is black and white, the colors of evil and good. Black is to represent the enemies of the Temple of God, sins, unbelief, evil spirits, everything which works against good; and white is the symbol of purity, of virtue, of righteousness, of the robe of

Christ. Sharply are they set, one against the other, to show us that there is to be no compromise, and we rally under that flag to show that we are for the white, contending against the black, on the side of good, in the unending battle with evil. Oh, the history of that banner! I see it in the far-off years, as it waves in the air of Palestine, in the midst of some bloody battle-field, the Paynim foe charging down upon it, and the Red Cross Knights, in serried ranks, guarding it against the fierce attack. I see Knight after Knight fall in its defence. I see its gallant bearer struck to the heart by some Turkish arrow, and, as he totters on his steed, I see a companion in arms snatch it from his nerveless grasp, and wave it once more in the lurid air. I see him fall, and another and another, but, as long as one cavalier can sit on his horse, or stand up against the crowding foe, I see the Beauseant gleaming in the field. I see it crowning the towers of strong castles filled with weary, starving men, ready to die rather than see it dishonored by the Turk. Then it spoke of actual war. It was dyed in blood. It was torn by sword thrusts. Now, it is a symbol of the fight of light and darkness. Is it an empty symbol? Does your banner mean nothing to you but just a pretty toy? Oh, make it more! Say to yourself as you look at it, it is the banner of the choice between good and evil. It is the flag of the army of God; may I fight valiantly and constantly for it!

Take our motto: "By this sign shalt thou conquer," and the watchwords so familiar to us: *Veritas, Infidelitas, Emmanuel—God with us, Golgotha*. To what do they refer? Are they mere gibberish, like the "Hocus Pocus," or the "Presto Change" of the conjurer? Oh, do they not all combine in beautiful symbol to remind us of the life, and sufferings, and death of our Great Master, our Eminent Commander, our Most Excellent High Priest, our Sovereign

Lord and King, Jesus Christ, the Son of God and the Son of Mary? Are they not all intended to excite in our minds the most vivid recollection of Him, moving amid the world, its Benefactor, its Redeemer, its Light, its morning Star, the Way, the Life, the Truth, so that only by him can man come unto the Father.

Take the Cross. It is carried before us in procession; it is embroidered on our gauntlets; it glitters in silver on our plumed caps; it is stamped upon our sword blades; our sword hilts are shaped in its forms; everywhere in our commanderies that our eyes turn we see it in some shape; it is, above all other things, our mark; and we are not only Knights of the Temple, but Knights of the Red Cross. Who here does not remember that solemn moment, when around his bended neck, the cross of his Lord Jesus was hung, as he was exalted to the following of it through life, through death, through weal, through woe?

Is all this mere nonsense? Do we wear crosses as fashionable girls wear them, because they are so pretty? Far from us, oh Lord, be such a thought! We make this profuse use of the cross because we wish to impress constantly upon our hearts, and to show forth to the world, that we are soldiers of the cross; that He who died upon the cross is our model, is our hope, is our Saviour. All the great doctrines of what is called Evangelical, but which I prefer to call Catholic Christianity, are the doctrines on which our whole system is based. First, the Cross, second, the Cross; and last, the Cross. We may be, and, alas! we often are, but poor examples of what the followers of Jesus Christ should be, but our battle cry shall ever go up, as we display our flag:

Flung out 'he banner! I t' float  
Skyward, seaward—ligh and wide;  
Our gl'ry, only in the cross;  
Our only hope, the C. u. ced.

Take the twelve candlesticks upon that altar. Eleven are blazing with

light, and one is dark and extinguished. Was that put there by accident, or for vain show? Does it not betoken ever for us the difference between fidelity and treachery? Eleven apostles were faithful to their Master, and so eleven lights blaze in their memory; one by transgression fell, and God removed his light, and he went unto his own place. So will it be with us, Sir Knights; so will it be with all who hear me, if we are faithless to our trust. God has set us as lights in the world, borrowing our light from Him who is the light of the World. We are meant to gleam forth before our fellows, so that they, seeing our good works, may glorify our Father who is in Heaven; and if we by sin, by indifference, by willful rebellion, put out our light, just as that extinguished taper holds up to scorn the memory of Judas; so the time will come when your dark candlestick will hold you up to the shame of the Universe and the wrath of the Lamb. Oh, if the taper of love has gone out in any heart, show your acceptance of the mercy of God by relighting it, at the base of the altar of prayer.

Take another symbol. Why are those lights arranged triangularly? Why is a triangle used in the decorations of to day? Why do we march in threes? Why does the number three play such an important part in all our doings? Why do we say Amen and Amen and Amen at the end of our prayers? Other reasons may be given, but beyond a doubt, the crowning reason is, that we may, in every way, bear testimony to the Triune nature of the Lord God Almighty, Father, Son and Holy Spirit, the name of God as Jesus gave it, when He sent forth his disciples to convert the world.

And, as a last illustration, take this festival itself. Why are you here keeping Ascension? Why have you striven to surround this service with all the pomp that taste and affection could suggest? Why are those white-robed choristers here to

help your devotions? And why have you asked the aid of the Church in hallowing the day? Is it just that friends whom you cannot let into the asylum may see your fine costume, your soldierly bearing, your inspiring march? Pardon me for even the thought. You are here because, for reasons which I cannot here mention, the Ascension of the Lord Jesus Christ is, of all the events of his holy life, the one most closely bound up with all a Templar's dearest associations, and the tenderest Templar memories cluster around it. Each Knightly heart knows for itself what it means to him, and each memory will recall its awful import. We love to honor it. Many of our brethren keep Easter as their chief day, but we hold as dearest in our hearts this crowning glory of our risen Lord, His splendid entrance into the joy of Heaven. And so, my brothers of the Temple, have I faintly traced some of the magnificent symbolism which is shown forth to the world by our Order. I have set it forth in its true light, the type of the army of Christ, the emblem of the unending battle of sin and righteousness, and the preacher of the duty of every man to enlist under the banner of I. N. R. I.

Go forward, Christian soldier,  
 Nor dream of peaceful rest,  
 Till Satan's host is vanquished  
 And Heaven is all possessed;  
 Till Christ Him-self shall call thee  
 To lay thine armor by,  
 And wear in endless glory  
 The crown of vic'ory.  
 Go forward, Christian soldier,  
 Fear not the gathering night,  
 The Lord has been thy shelter,  
 The Lord will be thy light,  
 When morn' His face revealeth,  
 Thy dangers all are past,  
 Oh! pray that faith and virtue  
 May keep thee to the last.

"All sincere Knights Templar," says the *Voice of Masonry*, "will admit the beauty and truth of this address, and their duty to comply with its instructions and suggestions." And we might add, that it declares in no dubious language that the doctrine of the Holy Trinity is symbolically

taught in the ritual of the Order; so that if our American Fratres do not require an assent to this dogma in their O. B., yet it is evident that it is an important part in the foundation principles in Templarism in the United States.

### Masonic Sermon

The following is a synopsis of a sermon preached by the R. W. Bro. Rev'd H. H. Mogg, Grand Chaplain, before the Grand Lodge of British Columbia, on Sunday the 22nd June, the day before its annual meeting:—

I. John iii, 18. Let us not love in word, neither in tongue; but in deed and in truth.

Now, as it has ever been, the world may roughly be divided into two great sections—the real and the sham—those who profess and do not, and those who carry out their professions. So universal and apparent is the existence of this division of humanity that it may be observed by the most casual. Far back, in the infancy of the world's history, is it noticeable. The bliss of the Garden of Eden is lost to man by the first sin. Man is turned away from the averted face of his Creator, and his sons bring us face to face with the fact, Cain and Abel being examples of unreality and reality. As the history progresses, as mankind increases, examples rapidly thicken, ever the one or the other. Dim indeed may be the page of history, yet the character of reality stands out in bold relief so that we fail not to perceive it. It is reality of life that marks David the Shepherd of Bethlehem. So too, the Patriarch Jacob. Follow him through that wondrous night, when he struggled with his heavenly visitant and would not let him go till he had received the blessing. What reality of purpose is here? But if the Jewish church provides us with examples how much



more the Christian? A St. Peter full of impetuous zeal; a St. Paul real in the distinctest use of the word; a St. John full of reality—here are men living up to the profession of their lives. On the other hand might be held up for notice those usual characters of history whose lives have darkened the periods in which they appear. But leaving the past, come to the present. Take the Christian world of to-day as proof of what I say. There are, it is true, faithful members and followers of Jesus, the son of Mary; but besides these, in this age of enlightenment what do we find? Are all true? Not so. There are lying Christians, immoral Christians, blaspheming Christians, evil speaking Christians. Yet turn to rules of life set forth by the Book of the sacred law, and there is it made evident what a Christian's profession is. "He rejoiceth not in iniquity, but rejoiceth in the truth," is the rule for the converts at Corinth to observe. "Keep thyself pure," is the command from St. Paul to Timothy, his son in the faith. "Swear not at all," is the Divine Master's precept. "Speak not evil one of another" are the words that fall from the Apostle St. James. The outward name describes not always the inward heart. These are not Christians in reality who are thus living in sin. Well are they judged by the severe reproof of God's words: "He is not a Jew who is one outwardly, nor is that circumcision which is outwardly in the flesh only, but he is a Jew who is one inwardly, and the true circumcision is that of the heart." Thus, too, it is with the Society gathered together this morning to whom I am called upon especially to address myself, the Royal Order of Masons,—spread far and wide throughout the known world, tracing its history from remote ages, having accomplished with its vast resources an amount of practical charity that astounds one when considered. Yet here also, as in every other

Society of humanity, is the deceptive sentimentalism as well as the sincere operative. Yes! Brethren, let me speak plainly to you as a Mason in language unmistakable. Within this Society, bound together by ties which should indeed produce practical worth of life, are to be found those who call themselves what they really are not. They call themselves Masons, when, behold, they are strangers to all the virtues of Masonry, and are no more Masons in reality than Judas the traitor was at heart an apostle of Christ. But because it is thus—because, as they were not all Jews who called themselves of Israel, as they are not all Christians, who bear the name of Christians, because there are some Masons false to their obligations, yet this is no true stigma upon Masonry. Where is the mind so illogical, so illiberal, as to judge it otherwise? Shall the unseemly conduct of one, ten, or even one hundred, be a true cause of reproach against a profession or community? God forbid! If so, then the English law must be despised because there are to be found pettyfogging attorneys and rapacious barristers. The profession of medicine must be condemned because of ignorant pretenders who poison instead of cure. The whole system of business must be reckoned as one of sharpening, because there are those who will deceive and cheat to get gain. Not these blots on the fair surface of our Order detract not from the worth of the Order itself. Those who make use of such arguments to condemn the system are but feeble arguers. Little better are those who despise and slander the craft because of its secrecy. Let me assure you, should any be here thus prejudiced, that in its secrecy there is nothing from the beginning to the end that has not the only one object—to make a man love the brotherhood, fear God and honor the King. Based upon the three great virtues, Faith, Hope and Charity, it reiterates the words of St. Paul, "The greatest of these is Charity." Charity, or love, as the

original may be translated, brought about by unity. Now, because this unity may possess secrecy, surely it must be allowed that no mystery can be the cause of any material defect to the unity. May it not rather add to its perfection and excellence? Look to the eternal Godhead! Incomprehensible is the mystery of the unity of the three Persons. We cannot understand—it is beyond us, far beyond. One might as well try to hold in the merest shell the waters of the ocean as understand the mystery of the Godhead. But because incomprehensible the cause, are we to condemn the unity? Surely not. Turn to nature; mystery of unity of design, and working arrests us at every step, and we condemn not. So does not the secrecy of our union in any respect authorize those ignorant of the mystery to condemn the brotherhood. This idea of brotherhood! Oh, how vast is the lesson taught us! A lesson not to Masons alone, but to one and all, brethren of one family, bound together by the ties of Sonship—children of God, purchased by the One Blood—members of Christ, guided by the directing power of the One Spirit, whereby we realize our worship and cry Abba Father! But, brethren of the Order, we who at mature age, of our free will, bound ourselves by solemn oaths and obligations at our initiation, know sincerely how deeply should we feel the necessity of loving the brotherhood. If, after this as Masons we are not brethren, as men we are worse than the worst of men. Let me plead with your souls this morning that you show yourselves worthy the name of our Order by a life of good works—for remember we may become Masons, we may boast of its secrecy; its science and its morals; we may put on its regalia with its various colors, we may ornament ourselves with its jewelry—all in vain, all worthless trash if our religion is destitute of love to God and charity to our fellow creatures. If there be not this love of the brethren,

away with Masonic pretensions! They are as tinkling cymbals. And who can wonder that those outside ridicule, condemn sometimes, when it can be said that the Fraternity does not always teach such brotherly love; when instead of being compacted firmly together we are to some extent distant and estranged, there being some who care not much for the progress of Masonry, and who will not exert themselves to aid its onward course, so that it may become a society deeply respected in this our Colony. "Deeply respected!" I fancy I hear, some saying. How can this be as long as Masons blaspheme, as long as Masons are immoral, as long as they are drunkards. Yes! I will still repeat, "deeply respected." Brother Masons, it rests with you, one and all. Each has his work to do. Take the erring brother and lead him gently into a nobler, a purer life, having a care first to cleanse your own souls from sin that with clearness of vision you may behold the speck in your brother's eye. And if, after repeated trials they still are unworthy, away with them from the Order! They do it harm and bring reproach. Ere we part this morning, I call upon you all before the Eternal God, at whose word the foundations of the world were laid, to remember the solemn obligations that are binding upon you as members of the Order, and putting your trust in God through Christ earnestly to strive to obey them even until the solemn hour of death.

Welland Lodge, No. 36, G. R. C., Font Hill, installed by W. Bro. J. O. Emmett; I. P. M., W. Bro. J. O. Emmett; W. M., W. Bro. Joshua Brasford; S. W., Bro. Edward Morris; J. W., Bro. Amos O. Phillips; Treas., Bro. Josiah Ward; Sep., Bro. D. J. McAlpir; Chap. Bro. Rev. Jno. Reynolds; S. D., Bro. Wm. Reece; J. D., Bro. Jacob Clemens; Stewards, Bros. Christopher A. Clarke, Christopher A. Klagger; I. G., Bro. John A. Cryslar; Tyler, Bro. Rich. W. Page; D. of C., Bro. Avery B. Kinsman.

### Freemasonry not Christianity.

It is passing strange, yet lamentably true, that Masons esteemed "bright" in the ritual have often misapprehended the specific design of Ancient Craft Masonry.

In answer to the question, what is Freemasonry, perhaps no better definition can be given than to say, "it is a beautiful system of morality veiled in allegory, and illustrated by symbols." This is the definition to be found in all our monitors, and has become stereotyped in the memory as well as the manuals of the Craft. It has been so often quoted and repeated by Masonic writers and speakers, that but for its exceeding beauty it would long since have become wearisome. Not satisfied, however, with this significant and comprehensive definition, some of our good brethren are wont to indulge in the most extravagant rhapsodies in reference to our speculative Freemasonry, not only as a social and moral Institution, but also as a complete religious organization, which nothing need be supplemented to secure the ultimate happiness of man. Such gross misconceptions of its true mission are not only calculated to mislead the novitiate as to its legitimate purpose, but are positively pernicious in their consequences, in so far as they may influence the religious sentiments of the Brotherhood, and are therefore to be greatly deprecated.

Absurd speculations and gross misrepresentations upon the subject of Freemasonry are to be expected from the more illiberal and prejudiced of the "profane," and have become practically of no importance as they have long since ceased to influence public sentiment to any extent against the Fraternity. In this age of Masonic light and research, the religious bigot may lift his hands in holy horror and calumniate the Institution to his heart's content; he may denounce it with impunity as an ingenious artifice of the devil, designed and planted by

his satanic majesty himself expressly for the destruction of human souls, and vehemently remonstrate against all our Masonic Lodges as so many infernal masked batteries from which the secret foes of Christianity are pouring an incessant and destructive volley into the sacramental host of God's elect? And yet we feel that such insane ravings are utterly powerless to harm, and only furnish another practical illustration of the folly of the *viper knowing the file*. There is no danger to be apprehended from this quarter. Such fanatical frenzy has long since spent its force. What concerns us now is to protect the Institution from the judicious though well meant laudations of its *friends*, who often evince a zeal for Masonry which is not according to knowledge. When those who have been initiated into its mysteries, and are regarded "bright" in its ritual, pass to the opposite extreme, and maintain that Freemasonry is a divinely appointed instrumentality to reclaim our apostate humanity, and all sufficient not only for the purposes of this life, but also for the life to come, we feel there is just cause for alarm lest our venerable Institution be subjected not only to the ridicule of the enlightened scholar, but also to the hostility of the true Israel of God. A moment's reflection ought to convince any Brother that it is morally impossible that Freemasonry should have such a mission as that contemplated by the Christian religion. Startling to some as may be the announcement, it is nevertheless true, that in the Ancient Symbolic Degree of Masonry *there is no recognition of the Messiah—the Christ of the New Dispensation*; and such a fact, did it exist, would appear strangely out of joint with our Masonic traditions. How could an Institution confessedly *Jewish* in its origin, and bearing in all its features a strong *Hebrew* lineage, consistently incorporate the great central truth of Christianity in its teachings, preceptive or

esoteric, when that truth stands in direct antagonism with a fundamental tenet of Judaism. Whatever we may be able to affirm in regard to the Christian precepts and analogies of Templar Masonry, we certainly cannot claim anything higher in the way of traditional theology so far as Blue Lodge and Capitular Masonry are concerned, than the moral law as set forth and expounded by the great Jewish Lawgiver himself! We therefore grossly misrepresent the Institution when we attempt to equalize it with Christianity, or offer it as a substitute in any sense, for that Divine system of redemption. And yet, alas, how often do we hear Freemasons say, "that they want no better religion than Freemasonry furnishes—no better Church than a Masonic Lodge!"

We shudder as we contemplate the practical results of such a speculative Freemasonry upon the future destiny of our misguided Craftsmen. However true and impressive may be the moral teachings and tendency of our ritual, and however worthy of all acceptance may be the sublime truths which it sets forth, "veiled in allegory and illustrated by symbols," let it never be forgotten by the earnest Craftsman, in quest of that light which "shineth brighter and brighter unto the perfect day," that he must pass on from Mt. Moriah to another hill in Palestine of tenderer interest and higher hope, and be filled with the Divine illumination of the Star of Bethlehem.

We desire not to disparage the noble mission, or to underrate the moral influence of Freemasonry. God forbid! Upon this subject we heartily indorse the sentiments of a distinguished Brother, that "Freemasonry was commissioned as a messenger of light and knowledge, and sent out on a mission of love to the whole family of man, and this was the duty with which she was charged, to carry to remotest lands, and latest ages a copy of the Moral Law—a

knowledge of the God of Israel, the accountability of man, and the immortality of the human soul." These are the great fundamental and distinctive features of Freemasonry—they are written upon her escutcheon, they are interwoven with every fibre of her nature, they enter into the very elements of her being, and wherever Freemasonry goes these vital and important truths must go with her. But while this is true, we must insist that Freemasonry has no power to still the tempest when it blows with its utmost force, it has no power to say to the Ocean, when embroiled with the winds of Heaven, "peace, be still!" Freemasonry has no power to hush the thunder, when it speaks in terror to man, or to darken the lightning when it scathes the vision of its victim. These are the attributes of a higher power. Freemasonry stands not at the door of the sepulchre, to roll away the stone and bid the death-stricken tenant come forth, but she takes the bruised and crushed by the wayside and pours oil into their bleeding wounds, and supplies the means of extending life. In a word, Freemasonry has no atonement to offer in her ritual, no redeeming power to cleanse the soul from the vile pollution of sin, but she loves to linger with the stricken ones of earth, amid the scenes of a dying Saviour's trials and triumph, and, pointing to the symbol of the Christian's faith, exultingly exclaims, *in hoc signo vinces.*—*Our Home.*

#### New Members.

We have always understood that it was a cardinal principle of Freemasonry not to ask any one to join our Fraternity. We had, until quite lately, supposed that such continued to be both the theory and the practice of our English Order. From one or two facts which have lately come to our knowledge, we are inclined to think that both among Masons and

non-Masons a very great laxity indeed prevails on this head. The curiosity of the latter seems only to be equalled by the vulgar eagerness of the former. New Lodges are formed, and "Poppleton," a young and rising Mason, thinks it well to increase his mother Lodge, and so he discourses on Masonry "gushingly" before non-Masons, until a succession of eager youths, induced by his eloquent description, and emphatic assurances, and savory promises, enter into Freemasonry without much, if any, consideration, of whom a proportion is always disappointed, when the real and actual are found not to correspond with the ideal and ecstatic. We always deeply regret to hear, for instance, such a speech as this this, "I was induced to enter Freemasonry by what Poppleton said to me," &c., &c., inasmuch as such a confession militates entirely with every ancient profession, every wise practice of our generally cautious confraternity. And, therefore, for fear of increased or increasing laxity in this respect, so prejudicial to the best interests of our Order, we think it well to say a few words to-day. Caution is incumbent on all Freemasons in respect of those they recommend as candidates for Freemasonry. It is not every one who professes a wish to become a Mason who is therefore at once to be admitted. We should always carefully consider if he be, to use well-known expressions just now, of a "good sort," in "good form," of the "stuff" likely to make a good Mason. The "Drones" are very many in our great Masonic hive, will he be a "Bee?" The dullards are numerous, will he be a "bright Mason?"

The adepts in the mysteries of the high grade of the "Knife and Fork" are abounding, will he be among those to whom Freemasonry is something better, higher, truer, more enduring, than a convivial gathering, a benefit order, a goose club? Should we like to introduce the new member

to our friends and families? or would we freely consort with him out of the Lodge? Unless we can safely answer these questions in the affirmative we have no right, it seems to us, to introduce or to admit a new member into our little fraternal circle, the Lodge. The time has passed, happily, when the old view can any longer prevail, that "as long as a man could pay the fees and his subscription," that was all that we need "enquire about." Much of the present weakness of Freemasonry, such as it is, prevails from want of caution in admitting new members, and the forgetfulness of many of our good brethren of their responsibility in this respect. All elements in a Lodge which are neither congruous nor compatible with our system or our teaching must lead to demoralization and discord, and we know of no more uncomfortable or unhappy state of things, than when a Lodge is composed of heterogeneous materials for it is sure to break up either into sections and factions, or to degenerate into a debating club or a "caucus." We speak these words in all kindness and fraternal good will, and with some little experience, and trust they will be well taken by all those whom they may in any way concern.—*London Freemason.*

#### The Freemason's Secret.

There is a story told about a Scotch Freemason who once upon a time betrayed the "secrets" of the craft. The "gude" man was blessed with a better-half, who was blessed in her turn—cursed, he probably thought—with more than an average share of the curiosity of her sex. The universal inquisitiveness in her case took the form of a burning thirst to learn the mysteries of the brotherhood, of which her lord and master was a member; and night nor day did this unfortunate Mason enjoy a rest from his helpmate's importunities. A man and his wife were one flesh, quoth

she, to have and to hold in sickness and in health, &c.; and as there was a community of chattels so should there be no enigmas between them. By day she contented herself with veiled sarcasms or cunningly concealed leading questions, which should unwittingly betray him into confession of the truth; by night she essayed, by the blandishments of the nuptial couch, to play Delilah to this stubborn Samson. At last the husband's life had grown to be such an intolerable burthen to him, that one morning, in the small hours, when all the household were fast asleep, when church-yards yawned, and graves were giving up their dead, in the very "witching hour of night"—meet time for his fearful lapse of his obligations—the wretched man yielded up the secret. The entire mystery of Freemasonry, he whispered her, having first sworn her to secrecy, made sure that no one was listening at the key-hole, and stuffed the sheet into her mouth to prevent her screaming at the forthcoming revelation—the whole secret of Masonry, ancient and modern, French, American, English, Irish and Scotch, consisted in a certain password, and this password was "Corn-beef, Cabbage, and Mustard." Happy days of blissful non-inquisitiveness accrued to the foresworn Mason, until at last, as was too much his wont to do, he was enjoying himself rather late into the night with some brother Masons at a certain tavern. Having gone to fetch him home, and having failed to detach him from his companions by all the invectives of which she was mistress, she bethought herself of a device. If he did not come home, she declared to him, she would then and there, in the presence of his brethren, "let out" the secret which he had criminally imparted to her. Terror seized upon the unfortunate Mason, and he conjured her not to ruin him; but her "dander" was "up," and now nothing could stop her. "Cornbeef!" she hissed out between her clenched teeth.

"Haud ye, woman, for mercy's sake," cried the husband. "Cabbage," she continued, with the triumph of a Spanish inquisitor. "D'ye want to have my life, woman?" screamed he. "And Mustard," concluded the infuriated spouse. "And now let them grill ye on a gridiron over a slow fire, for all I'll hinder them." It is unnecessary to add that the enraged lady vanished from the room amid such a roar of laughter from the company as brought the landlord upstairs.  
—*The Keystone.*

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#### Japan.

We read in the *Japan Gazette* an account of a brilliant reunion which took place at Yokohama, under most successful auspices, on the 20th January last. The ball-room was decorated with exquisite taste, each panel of the side walls serving as a frame for a Masonic emblem in evergreen, whilst between them were hung tiny silk banners, which produced a very pretty effect. The room was brilliantly lighted by six large chandeliers, suspended from the high-pitched roof in the form of a double triangle, and by candelabra placed at frequent intervals against the walls. The powerful band of the Leipzig, which had been kindly granted by Captain Paschen, was placed outside one of the windows, and played a capital selection of dance-music with unflagging energy. The company began to arrive soon after half-past eight o'clock, and by the time that the pleasures of the ball were at their height the scene presented was picturesque and animated in the extreme. Nearly eighty ladies were present—a number, we believe, never before equalled on a similar occasion in Yokohama—and the toilettes were of the most brilliant description. The American and German naval officers, both hosts and guests, appeared in uniform, while the usual sables of the civilian brethren were relieved with aprons and collars of divers degrees of splendor. The Masonic costumes

were most various, comprising the simple aprons of the Master Masons, the sashes of the Royal Arch, the swords of the Templars, the "purple" of the District Grand Officers, and the magnificent gold collar of the D. G. Master, who wore an apron adorned with the lotus and pomegranate in heavy gold embroidery. His Excellency Sir Harry S. Parkes and Bro. Stevens the United States *Charge d'Affairs*, and nearly all the foreign consuls were present. Bro. Stevens, as well as several of the consuls, appeared in the insignia of the Fraternity. At midnight a sumptuous supper was partaken of, and just before the ladies left the room the gentlemen thronged in and filled the space round and outside the doorway while the District Grand Master of the English Constitution (Bro. Dallas) proposed the toast of the evening, "Our Sovereigns, our Presidents, and the Craft." The introductory toast having been duly honored, he went on somewhat briefly to propose the healths of "Our Guests, both ladies and gentlemen," thanking them for having come in such numbers and for having so heartily contributed to make the Masonic ball a success. Quoting the words of an old Masonic song,

"No mortal can more the ladies adore,  
Than a Free and Accepted Mason,"

he said that it did not follow that every "free and accepted" could adequately propose their health. He confessed his own inability, but it weighed on him lightly as with the dazzling galaxy of beauty then present to speak for itself, words from him were unnecessary. With a few words of thanks and good wishes he left the toast in the hands of his brother Masons, but first called for three cheers for the ladies. These were given rapturously and the toast was drunk with enthusiasm. Sir Harry Parkes responded in a most appropriate speech that was frequently interrupted by applause. He complimented and congratulated the Fraternity on the success of the ball, but complained on behalf of the ladies that

they would go away with no more knowledge of the secrets and mysteries of the Order than they possessed before. He had always understood that good feeling and hospitality were special characteristics of the Order, and what he had seen this evening only confirmed him in that belief. He thought that so numerous a company with so large a proportion of ladies had never been collected before in Yokohama, and added that he could not better thank the hosts of the evening than by expressing a hope on the part of all the guests that the Fraternity would at some future time repeat their most successful entertainment. After supper, dancing was resumed with great spirit; a little after two o'clock the Tokio guests left to catch their special train, but at three the rooms were still full, and a little before four o'clock there were some twenty couples left to finish the ball with Sir Roger de Coverly. Altogether we may say that a more successful ball has never been seen here, and it made experienced ball-players almost fancy that they were back in Europe.  
—*Freemason's Chronicle.*

Niagara Lodge, No. 2, G. R. C., Niagara, Ont., installed by V. W. Bro. John M. Clement, P. G. S. B., assisted by V. W. Bro. W. F. Biggar, P. G. S. W.: I. P. M., W. Bro. John Knox; W. M., W. Bro. Edward H. Thompson; S. W., Bro. John G. Rousseau; J. W., Bro. John F. Lambert; Treas., Bro. John Bishop; Sec., Bro. Frank E. Crysler; Chap., Bro. Samuel Chubbuck; S. D., Bro. James Sheppard; J. D., Bro. Wm. J. Campbell; S. S., Bro. Neal Black; J. S., Bro. James Cushman; I. G., Bro. J. P. Clement; Tyler, Bro. Robert Frizette; D. of C., Bro. Geo. B. Wilson; Masonic Hall Trustees, W. Bros. R. Shearer, G. J. Miller, E. H. Thompson; Associate Members Committee Gen. Purposes, Bros. H. L. Anderson, Neal Black.

Union Lodge, No. 118, G. R. C., Schomberg, installed by W. Bro. W. B. Jamison: W. M., W. Bro. Capt. A. Armstrong, Jr.; S. W., Bro. Samuel Sutherland; J. W., Bro. Thos. Jennings; Treas., Bro. Jas. S. Hughes; Sec., Bro. Jas. S. Hughes; Chap., Bro. Henry Stone; Organist, Bro. J. R. Bond; S. D., Bro. J. A. Brown; J. D., Bro. W. J. Brereton, M. D.; I. G., Bro. Duncan McCallum; Tyler, Bro. Robt. McKee; D. of C., Bro. F. D. Ramsay.

### Masonic Excursion.

On Wednesday, 30th July last, King Solomon, Rehoboam and Sevenson Lodges, A. F. & A. M., Toronto, held a Masonic excursion to Paradise Grove, Niagara. The brethren, with their friends, together with their wives and sweethearts, left Yonge Street wharf shortly after seven o'clock, per the steamer *Rothsary*, and after a pleasant sail across the lake arrived at Niagara about half-past nine o'clock. The following distinguished brethren from Toronto accompanied the excursion, viz: R. W. Bro. Daniel Spry; V. W. Bros. J. B. Nixon and W. C. Morrison; W. Bros. R. Dennis, David Clark, H. Bickford, Jno. Patton, James Martin, jr., Daniel McDonald, Thos. Langton, James Norris, W. C. Wilkinson, Geo C. Patterson; Bros. Edward Hanlan, John McKee, John K. Brydon, John Pearson, Joseph Purves, M. Evans, R. Robinson, S. R. Ougley, and others. On arrival at Niagara the brethren of Niagara Lodge received their brethren from Toronto, and marched up together to Paradise Grove, headed by the Royal Engineer's Band of Toronto, who accompanied the excursion. After the brethren had reached the grove, Bro. J. G. Rousseau, S. W., in the absence of the W. M. of Niagara Lodge, delivered an address of welcome, which was well received. R. W. Bro. Daniel Spry, as Chairman of the Excursion Committee, called upon the different Worshipful Masters of the several Lodges to respond, whereupon W. Bro. Henry Bickford, W. M. King Solomon's Lodge; W. Bro. R. Dennis, W. M. Rehoboam Lodge; and W. Bro. John Patton, of Stevenson Lodge, severally responded. W. Bro. John Patton, as his usual custom, and hailing from the Green Isle, made a few humorous remarks, and spoke highly of the enjoyment afforded the brethren from Toronto at Niagara last year, and had no doubt they would have the same pleasure this

year. R. W. Bro. Daniel Spry then called upon Bro. Edward Hanlan, who, in answer to the call, stated he was happy to be present on the occasion. The brethren then separated to enjoy themselves for the day. We were glad to observe M. W. Bro. Jas. Seymour, and several other distinguished brethren from St. Catharines and surrounding district, present. Bro. Edward Hanlan was enjoying a swing, when the branch of the tree gave way and he fell to the ground, but did not in any way hurt himself. The brethren left the grounds shortly after six o'clock, and reached home in safety about 9 o'clock, after having spent a happy and pleasant day's enjoyment.

### The Ninetieth Degree.

**How Twenty-three Masons were gulled by an Impostor.**

Wednesday of last week, the 14th ult., a gentleman of pleasing address, polished exterior, and captivating as a conversationalist, registered at the Boody House, under the name of C. C. Burt, hailing from Jackson, Mich. With him was associated a gentleman who passed by the name of Straight. Mr. Burt was assigned to room No. 137.

It was not long till the gentleman of pleasing address ingratiated himself in the good graces of quite a number of the leading spirits of the Masonic fraternity, and to whom he produced what was deemed good and honest vouchers, that he was empowered with due and lawful authority to confer the Egyptian Masonic Rite of Memphis, or ninety degrees in Masonry. His endorsement, as his papers showed, came from no less a personage than V. L. Herbet, Grand Commander of the United States Knights Templar, and others. The ninety degrees were to be imparted for the insignificant sum of \$10, and all to be conferred in thirty minutes by the watch.

Such a rare opportunity of obtain-



ing so high a grade in Masonry was not to be ignored or passed by lightly—and then, too, for the small sum of 11 1/9 cents a degree. This was a big consideration in these times of monetary stringency. The thing was talked up, and twenty-three of the brethren of the mystic tie, some of whom had been honored with the highest positions in the order in the state—agreed to be initiated in the sublime ninety degree rite, and accordingly paid their \$10 each, in solemn conclave assembled in room 137 of the Boody House, where the obligation of the degree was most solemnly administered. In appending their signature to the paper, they were required to acknowledge him, the said C. C. Burt, as Grand Master for life. The money—\$230—was all paid and the obligation taken, and what remained, and what still remains, was the conferring of the degrees. The suave gentleman, with the blandest smile, fixed Monday as the day for conferring the degree and installing the officers, as he should be compelled to return to Jackson at once on account of sickness in his family. He left the city on Saturday and was to return on Monday without fail. His family is probably very sick, for he has not returned yet, and the "select 23" are still watching and waiting with their degrees unconfessed and their officers uninstalled.

Since the amiable gentleman's departure circumstances have developed some strong suspicions that the twenty-three have been the victims of a stupendous sell. The name of the Grand Commander of the United States K. T. is not V. L. Herbert; his initials are N. V. This, we believe, was told Mr. Burt, but he passed the matter over by saying that he was known as Vincent Lombard, the name of his wife. Letters have been received also from several sources—among them from Michigan, Indiana and Illinois—saying that he has played a similar game elsewhere, and

warning friends against the swindle.

A letter has also been received from Grand Commander N. V. Heubert, in which he denies that he has ever endorsed Mr. Burt, or that he has had anything to do with that gentleman, denouncing him as an impostor. "Two for five or nine for a dollar" will not soon be forgotten in the Masonic circles of "The Future Great."—*Toledo Bee.*

Woodstock.—St John's Day was celebrated here by a dinner in the evening at the Woodstock House, and a very pleasant time was spent. Members met in their Lodge rooms about 7.30 p. m., for the installation of officers, after which they marched in procession, headed by the 22nd Battalion Band, through Dundas street to the hotel. Quite a number of visiting brethren from the country were in and joined with them, and as the procession passed along the street large numbers of our citizens turned out to view it. Arriving at the hotel they repaired to the dining-room where a most excellent feast had been prepared by "mine host" Bishop. W. Bro. Richard Revel, W. M., was Chairman, and Bro. E. Thacker, J. W., Vice-Chairman. After ample justice had been done to the dinner the usual loyal and Masonic toasts were proposed and duly honored. During the evening, the services of the string band were called into frequent requisition, and they interspersed the proceedings with several excellent selections. The gathering broke up in the wee sma' hours, and all went home in good spirits and well pleased with everything except the excessive heat.

St. John's Lodge, No. 104, G.R.C., Norwich, Ont., installed by W. Bro. Bain: I.P. M., W. Bro. H. Couzens; W.M., W. Bro. G. W. Poldon; S.W., Bro. Samuel B. McCay; J.W., Bro. E. Underwood; Treas., Bro. Wm. Hand; Sec., Bro. A. P. Miller; Chap. Bro. T. Merritt; S.D., Bro. C. E. Burgess; J.D., Bro. A. A. Allen; I. G., Bro. C. J. Corbin; Tyler, Bro. J. F. Yates.

## The Canadian Craftsman.

*Port Hope, August 15, 1879.*

### Annual Meeting of Grand Lodge.

The Twenty-fourth Annual Communication of the Grand Lodge of Canada will be held in St. George's Hall, in the City of Kingston, on the second Wednesday, the 10th day of September, at 3 p. m. The Committee on Credentials of Representatives and Proxies will be in attendance during the morning up to the time named, to examine same and register the names of the Grand Lodge. And we take the liberty of advising delegates to Grand Lodge to read carefully the standing resolutions which are set forth in the official notification, especially that which relates to Fees and Dues.

Besides the usual business of Grand Lodge, such as reading of the Grand Master's address, presentation of the various reports, election of officers, etc., nine motions, of which notice was given at the last annual communication, are to be brought before Grand Lodge; but these may be reduced to seven, as it will be observed, numbers 2 and 5 are to the same purport, and 6 and 7 have the same object. We also observe that many of the changes proposed are quite familiar by reason of their frequency, and we will gradually begin to look upon these motions as part of the business of Grand Lodge, notably those which refer to routine work in the third degree, and the change in the time of meeting of Grand Lodge. It is to be hoped that these two questions will be settled at the

coming meeting, and that the decision of Grand Lodge will then be considered final. We think that the time fixed by the constitution is most inconvenient, and we hope that it will be decided to make the change back to the original time.

The proposition of W. Bro. McCallum, that "The elective officers of Grand Lodge shall be nominated on the first day of the annual communication, and elected on the second day," should be adopted. The present practice is most objectionable: it encourages lobbying and canvassing, which is very unmasonic. If nomination papers were put in on the first day of the meeting of Grand Lodge, with the names of the proposer and seconder, and if, before the ballot on the second day, the names of those nominated for the various offices were read out by the Grand Secretary, it would give members of Grand Lodge an opportunity of voting for the brother whom they consider best qualified for the position. By all means let us have the nomination system, with the understanding that only those so nominated are eligible for election. We are confident that the system would work well.

"That no brother can be an ordinary member of more than one Lodge within the same city, town or village," is a motion proposed by V. W. Bro. Hovenden—And why not? We cannot see why a brother should not be a member of half a dozen Lodges, if he wishes. Perhaps Bro. Hovenden will be able to support his motion by examples of the mischief caused by multitudinous membership, and his arguments may be mighty and conclusive. We are open to conviction.

Notice of motion No. 8, regarding the expenses of District Deputy Grand Masters is the same as the motion before Grand Lodge at the last annual communication, but which after some discussion was withdrawn; and it was also on the motion paper for the previous year, but was not brought forward for consideration. As we have already stated, we think that the District Deputy Grand Masters should not be expected to bear the expenses of their office; their duties, if properly discharged, require a good deal of their time, and if they give that, their travelling expenses in visiting Lodges in their respective districts should at all events be repaid. An annual allowance is made the Grand Master for his travelling and other expenses, and the travelling expenses of the Grand Secretary are allowed to him, in addition to his salary and other expenses, and we cannot see why the District Deputy Grand Masters should not be placed upon an equal footing. As, however, the expenses of these officers are incurred especially in promoting the interests of private lodges, a portion of these expenses at least should be paid by the lodges visited; and the proposition of V. W. Bro. Armstrong, that half the expenses be paid by Grand Lodge, and half by subordinate lodges, allowing an equal amount for each lodge, is just and reasonable. Lodges at a distance from the residence of the District Deputy will not then suffer from that fact, but *all* the lodges in the district will have an *equal* share of the expenses.

The motion of M. W. Bro. Kerr on re-distribution of districts, and their erection into provinces, will probably

give rise to an interesting discussion. The Committee on re-Distribution of Districts reported, at the last annual communication, that, from enquiries made, very few of the districts desired any change; they reported, however, that the Toronto District required subdivision.

The question of the expediency of organizing Provincial Grand Lodges is an interesting one, and should be well considered. An increased expenditure is one of the greatest objections to the erection of Provincial Grand Lodges.

#### Grand Chapter R. A. M. of Canada.

The annual meeting of Grand Chapter was held at Guelph, on the 15th inst., when the following were elected officers for the ensuing year:

- Grand Z.—M. E. Comp. Daniel Spry, Toronto.
- Grand H.—R. E. Comp. Donald Ross, Picton.
- Grand J.—R. E. Comp. Judge Macpherson, Owen Sound.
- Grand Treas.—R. E. Comp. E. Mitchell, Hamilton.
- Grand S. E.—R. E. Comp. David McLellan, Hamilton.
- Grand S. N.—R. E. Comp. John Fisher, Eglinton.
- Grand P. Soj.—R. E. Comp. William Brydon, Toronto.
- Grand Reg.—R. E. Comp. John McLaren, Mt. Forest.
- Grand Janitor.—R. E. Comp. W. W. Summers, Hamilton.

The following Companions were elected Grand Superintendents of Districts:—

- London District.—R. E. Comp. Rev. Dr. Caulfield, Windsor.
- Wilson District.—R. E. Comp. C. L. Beaver, Woodstock.
- Wellington District.—R. E. Comp. H. K. Matland, Guelph.
- Hamilton District.—R. E. Comp. J. M. Meakins, Hamilton.
- Huron District.—R. E. Comp. I. F. Toms, Goderich.
- Meaford District.—R. E. Comp. George Walker, Beamsville.

Toronto District.—R. E. Comp. J. B. Nixon, Toronto.

Ontario District.—R. E. Comp. Charles Doebler, Port Hope.

Prince Edward District.—R. E. Comp. S. N. Conger, Picton.

Central District.—R. E. Comp. Thomas Gordon, Kingston.

New Brunswick District.—R. E. Comp. Jas. M. Nichols, Jun., St. John.

Manitoba District.—R. E. Comp. William Kennedy, Winnipeg.

The following Companions were elected on the Executive Committee :

R. E. Companions Henry Robertson, Colingwood; Wm. Caven, Hamilton; Thomas Sargant, Toronto; J. J. Mason, Hamilton; W. Forbes, Grimsby.

The following were appointed by the Grand Z. :—

R. E. Companions Jas. Wilson, Toronto; Robert Lewis, London; W. Gibson, Hamilton; T. C. MacNabb, Chatham; J. G. Burns, Toronto.

We will give further particulars in next issue.

#### Grand Council R. & S. M.

The annual assembly of the Grand Council of Cryptic Masonry was held at Guelph on the 13th inst. M. Ill. Comp. David McLellan, Grand Master, delivered a very able address. The usual business of the Grand Council being disposed of, the following Companions were duly elected and installed for the ensuing year :—

Grand Master.—M. Ill. Comp. J. G. Burns, Toronto.

Deputy Grand Master.—R. Ill. Comp. H. A. Baxter, London.

Grand Conductor.—R. Ill. Comp. Wm. Gibson, Hamilton.

Grand Treasurer.—R. Ill. Comp. J. Ross Robertson, Toronto.

Grand Warden.—M. Ill. Comp. Daniel Spry, Toronto.

Grand Guard.—R. Ill. Comp. G. C. Paterson, Toronto.

Grand Lecturer.—R. Ill. Comp. H. K. Maitland, Guelph.

The Grand Council was duly closed, to meet at the same time and place next year, as the Grand Chapter of Canada.

#### The Grand Lodge of Canada and the Grand Lodge of Scotland.

BY BRO. G. F., JUN.

It will be remembered that at the last annual session of the Grand Lodge of Canada, M. Wor. Bro. Weller, Grand Master, advised non-interference in regard to the differences existing between the Grand Lodge of Quebec and the Grand Lodge of Scotland, and in reply to his address the Board of General Purposes endorsed his advice, and the Grand Lodge confirmed the same. A whole year, however, has now nearly expired, and the matter in question seems as far from settlement as it did a twelve month ago. Such being the case, it is no longer the duty of the Grand Lodge of Canada to act the part of a silent and unconcerned spectator, when she sees the rights, titles, and privileges of her daughter, the Grand Lodge of Quebec, assailed and trampled upon by the Grand Lodge of a Foreign Jurisdiction.

This spurious body, termed "The Provincial Grand Lodge of Montreal," is a *standing menace* to the independent sovereignty of every Grand Lodge in the Dominion, and if the Grand Lodge of Scotland has the right to invade the jurisdiction of the Grand Lodge of Quebec, and warrant Lodges in her territory, by falsifying facts and declaring it unoccupied Masonic territory, she has clearly the right to do the same thing in Ontario, and declare the Grand Lodge of Canada an illegal and unconstitutional Masonic body. The argument holds

equally good with regard to every Grand Lodge jurisdiction within the Dominion, and if this is to be endorsed *by the silence* of the Grand Lodge of Canada, it speaks little for her honor, her dignity, and her prestige.

We must remember also that this *incubus* in Montreal does not hesitate to make use of our *rejected material*. The man black-balled in Toronto can send in his application to Elgin, Argyle, or King Solomon Lodges, and obtain his three degrees in one evening. The boy of eighteen in Ottawa, eager to become a Mason, and knowing the Grand Lodges of Canada and Quebec receive none except those of mature age, and under the tongue of good report, flies off to Montreal, and is manufactured for a small fee into a Mason under the jurisdiction of the so-called Provincial Grand Lodge of Montreal. Does any brother, then, mean to say that this does no harm to the Grand Lodge of Canada? *Is it not a direct insult to us that we cannot even claim control over the material of our own Province?* The Provincial Grand Lodge of Montreal plainly says: "Make what laws you please, we don't care, we'll make Masons out of any material we choose, and you may do your best to prevent us—the Grand Lodge of Scotland gives us authority, and her diplomas you recognize." She is right. *The Grand Lodge of Canada, not having moved in the matter, has thus, during the past year, left a door open for unworthy material to gain admission into the Temple.* Are we to commit such egregious folly this session? We sincerely hope not.

It may seem hard to declare that

we will not hold Masonic intercourse with Masons hailing from the Grand Lodge of Scotland. Our tendencies lean toward that Supreme Body, hoary with the frosts of many winters, and the Masonic history of whose Lodges extend centuries back into the dark ages; but though we remember these things, we must ever recollect that we are also *Canadian* Masons, and if under separate authority, so far as symbolic Masonry is concerned, we are under one and the same so far as Capitular, Cryptic and Templar Masonry, the A. & A. Rite and the A. & P. Rite are interested; we repeat, therefore, that from the *narrow standpoint* of Canadian Masonry alone, *duty* demands that the Grand Lodge of Canada, as the mother Grand Lodge in the Dominion, should be the first to vindicate the rights and uphold the privileges of the exclusive sovereignty of her daughter, the Grand Lodge of Quebec.

If Grand Lodge sovereignty means anything on this continent it means that *no* Grand Lodge, however old, however powerful, has *any right* to interfere in any way with rules, edicts, and laws of a sister sovereign Grand Lodge. It means that no Grand Lodge can, in any way, shape, or form, trespass upon the jurisdiction of a sister Grand Lodge, without bringing down upon herself the righteous indignation of every sister Grand Lodge in the world. We cannot hold intercourse with Masons hailing from Grand Lodges that defy our power, break our laws, and wantonly insult our sense of justice and right.

We think, by the above remarks,

we have made it clear that the Grand Lodge of Canada must take action upon this question next month. We have no reason to hesitate. The rights of the Grand Lodge of Quebec should be as dear to the Grand Lodge of Canada as her own, and in this case the *outrage* is really upon Ontario, and every Province in the Dominion, and every State and Territory in the Union, because "*this illegitimate bantling of spuriousness*" is ready to receive within her fold material, and rejected material at that, from every Masonic Grand Lodge jurisdiction on this Continent. The question for the Grand Lodge of Canada is simply this, "Are we to recognize as Masonic, bodies conferring degrees upon men whom we have proclaimed unworthy of that confidence?" If we answer "Yes," we must throw aside our boasted love of exclusive Grand Lodge sovereignty and declare Canada unoccupied Masonic territory. If, however, we answer "No," do not let us hesitate or waiver, but at once cut off all Masonic intercourse with a Masonic Body that thus tramples upon our dearest rights, our most cherished principles, and wilfully violates her pledges of Brotherly Love.

But we think there is something more to be done than this. The Grand Lodge of Illinois has done this, and the Grand Lodge of the District of Columbia requires of all visitors from Quebec the exhibiton of a diploma of the Grand Lodge of that Province, thus virtually closing her doors against these clandestine Masons—still the Grand Lodge of Scotland, in her pride and arrogance, laughs at these protests and defies us. The duty, then, of the Grand

Lodge of Canada is to advocate a Convention or Conference of Representatives from the Grand Lodges of the United States and Canada, to settle this question of exclusive Grand Lodge sovereignty, and other questions of importance to the Craft in the United States and the Dominion. It rests with her, as the oldest Grand Lodge in the land of the Maple Leaf, to take the initiative, and we cannot believe she will be so devoid of the first principles of her own dignity as to hesitate a moment as to the course she will adopt. So mote it be.

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#### The Rosicrusian Society.

BY AN ADEPTUS EXEMPTUS, VII.

This Society, although not strictly speaking a Masonic Order, is so closely identified with the fraternity as to render a brief account of it interesting to the student of our mysteries. The Rosicrusian Society is so far Masonic that none but Master Masons can be admitted to the same; it is divided into three orders or classes, which are again sub-divided into nine grades; there is a pleasing and interesting ritual with signs and secrets attached to the first seven grades, the eighth and ninth are official; each member upon his reception into the Society must select some Latin motto, to be deposited in the archives of the Supreme Body; a brother's rank in the order is known by the Roman numeral placed after his name, thus, "I." is lowest, and "IX." highest. The Supreme Body is called a "Council," the subordinate bodies "Colleges." The Association participates largely of a scientific and

literary character in connection with Masonic mysticism, and the membership attached to each grade is so restricted that the total membership of the Society in any one country cannot exceed one hundred and forty-four, or "the square of twelve." The following table will better explain our meaning:—

No.	Name of Grade.	No. of members to which restricted.	Rank
1.	Grade of Zelator.....	33...	I.
2.	" " Theoricus.....	27...	II.
3.	" " Practicus.....	21...	III.
4.	" " Philosophus.....	18...	IV.

99

The above form the first or lowest order.

5.	Grade of Adeptus Junior....	15...	V.
6.	" " Adeptus Senior....	12...	VI.
7.	" " Adeptus Exemptus....	9...	VII.

36

The above three grades form the second order.

8.	Grade of Magister Temple....	6...	VIII.
9.	" " Magus.....	3...	IX.

9

The above form the highest order, and the total membership when every grade is filled comes to exactly one hundred and forty-four—1st grade, 99; 2nd grade, 36; 3rd grade, 9. Total, 144.

The Rosicrusian Society is now firmly established in Great Britain and Ireland, also in Greece and the Dominion of Canada. In England, the Rt. Hon. the Earl of Bective, IX., is Honorary President; the Rt. Hon. the Earl of Jersey, IX., and Col. Francis Burdett, IX., Honorary Vice-Presidents. In Scotland, C. F. Matier, IX., is Supreme Magus; in Ireland, Commander Chas. Scott, IX., occupies that position, whilst in Canada, Col. W. J. B. Macleod Moore, 33°, IX., is the head of the Society.

The Rosicrusian Society in Canada was constituted by warrant from His Imperial Highness Prince Rhodocanakis, IX., Supreme Magus for the Rosicrusian Society for the kingdom

of Greece, bearing date, Sept. 19th, 1876, and the following are its charter members, forming the Council for the Dominion:—

Col. W. J. B. Macleod Moore, IX., Supreme Magus, President, *ad interim*.

T. D. Harington, IX., Senior Substitute Magus, Vice-President, *ad interim*.

Geo. C. Longley, IX., Junior Substitute Magus, Secretary-Treasurer.

John Dumbville, VIII., Magister Temple.

R. G. Hervey, VIII., " "

S. B. Harman, VIII., " "

John Easton, VIII., " "

A. G. Hervey, VIII., " "

Daniel Collins, VIII., " "

The annual assembly of the Council is held on the second Friday in January in each year, at 3 o'clock, p. m., in the Masonic Hall, Maitland. There is only one College at present in Canada, viz., "Dominion College, No. 1," which is situated at Maitland, and holds regular meetings on the 2nd Saturday in January, April, July, and October. Its warrant bears date March 16th, 1877. The following are the names of its officers:—

George C. Longley, IX., Master General and Chief Adept.

John Dumbville, VIII., Deputy Master General.

John Euston, M. D., VIII., Celebrant.

A. L. Hervey, VIII., Treasurer General.

Robert Ramsey, VII., Secretary General.

R. E. Hervey, VIII., 1st Ancient and Conductor of Novices.

D. Collins, VIII., 2nd Ancient and Torch-Bearer.

John Moore, VII., 3rd Ancient and Herald.

Theo. H. Tibbs, VII., 4th Ancient and Precentor.

We have been informed that one or more applications will be made for warrants at the next annual assembly of the Council, but as the membership of the Society is so strictly limited, it is understood that the Chiefs of the Order are not desirous of too generally extending it.

Jurisprudence Department.

EDITED BY R. W. BRO. HENRY ROBERTSON,  
P. D. D. G. M.

QUES.—A Brother is a member of two Lodges in Canada—he is suspended by one for N. P. D. Does it affect his membership in the other, in which his dues are paid up?

Q.—A Brother is a member of two Lodges, one in Canada the other in the United States; he is suspended by the United States Lodge for N. P. D. How will it affect his standing in the Canadian Lodge, on whose books he is clear? Please answer in next issue of CRAFTSMAN.

ALPHA.

ANS.—These two questions will have the same answer. Suspension by one Lodge is suspension from all. It affects the standing of the Brother in all Lodges, and he has no right to visit or attend any Lodge until the suspension is removed. The suspension by a Lodge in the United States is just as effective as by a Lodge in Canada.

Q.—In the event of the death of a member in good standing in the R.A. Chapter, who is suspended for non-payment of dues in the Blue Lodge, is he entitled to Masonic burial?

A.—No. Suspension for any cause is a deprivation of all the Brother's Masonic rights and privileges for the time during which the suspension is in force. The right of Masonic burial belongs only to Master Masons in good standing.

If the Chapter had a burial service of its own, the case might be different, but being in good standing in the Chapter is not sufficient to authorize the Lodge burial service over a suspended Mason.

Q.—A Brother takes up his residence in a place where the Lodge is

not over-stocked with good workers; being a Past Master and well up in the world, the members propose to make him an honorary member; he accepts the proposition, and a resolution making him an honorary member is regularly moved, seconded, and declared carried by the W. M., and is so recorded in the minutes. About four years elapse, during which the P. M. has been of considerable service to the Lodge, when the irregularity of his election as a member is discovered. Could the Lodge refuse to recognize him as a member? There is some hardship in this case, as probably now, having displeased some parties, he would be rejected if he applied for affiliation in the regular way.

A.—No Brother can become a member of a Lodge except by ballot. This rule applies to honorary membership as well as to ordinary membership. The lapse of time cannot cure a defect of this kind. The admission of this Brother Past Master as an honorary member was not according to the Constitution. It was illegal, and consequently void. This Brother never became a member of that Lodge and he is not entitled to be recognized as such.

There may be some hardship in this case, but we do not see how that consideration can affect the decision of the question. All trouble could have been avoided at the outset by reading the article of the Constitution on honorary members. It is there plainly stated that the election must be by a ballot of the Lodge. If any hardship should arise, the Brother himself is as much to blame for it as the Lodge. He should have known the proper method of procedure, especially in a matter so easily ascertained.

Q.—1. Would the W. M. be justifi-



fied in refusing to permit a Brother to retire from a Lodge at a regular meeting, after the transaction of the routine business, and before commencing to confer degrees, and particularly if the hour was then ten p. m., or after? 2. Could the Brother wishing to retire persist in leaving the room, in the face of the W. M. refusing his permission? Kindly state the proper course to pursue in such a case, as I do not think the arbitrary exercise of authority by a W. M. should be permitted in this manner, as occasion might arise when a member would be put to great inconvenience by being compelled to remain during the pleasure of the W. M..

A.—The Worshipful Master is absolute when presiding in Lodge. From his decision there is no appeal in the Lodge. His orders must be obeyed. No Brother can refuse compliance with his mandates. If any Brother believes himself to be aggrieved by an order of the Master, his duty is to obey the order, and then bring the matter before a higher authority.

The Master, however, should not be arbitrary in the exercise of his functions. His power is great, and he should, on that account, be more careful to do nothing unjust or unfair to any brother. For any arbitrary or uncalled-for exercise of his powers he is amenable to the Grand Master and Grand Lodge, and is liable to punishment therefor.

We consider that the Master should allow any brother to retire who wishes to do so, unless there is some very strong reason for refusal, or unless it would leave the Lodge without a quorum. The request, of course, should be made at a convenient time, so as to cause as little interruption of

the business as possible, and not while a degree is being conferred, or while a ballot is being taken.

We do not see how a brother could "persist in leaving the room" without permission, if the I. G. does his duty.

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### Cryptic Masonry.

#### ANNUAL MEETING OF ADONIRAM COUNCIL OF ROYAL AND SELECT MASTERS.

The Annual Assembly of Adoniram Council of Royal and Select Masters, No. 2, G. R. C., was held on Wednesday, 6th August last, in the new and elegantly furnished Convocation Hall, situate in the Victoria Hall, Victoria street, Toronto. After the transaction of general business the following officers were duly elected, and installed by R. Ill. Comp. J. G. Burns, D. G. M. of the Grand Council of Ontario, assisted by R. Ill. Comp. John Ross Robertson, Inspector-General Toronto Division:—V. Ill. Comp. George C. Patterson, Th. Ill. M.; R. Ill. Comp. John McKee, P. Th. Ill. M.; Ill. Comp. John S. Dennis, D. M.; Ill. Comp. John Patton, P. C. of W.; Ill. Comp. John K. Brydon, Secretary (re-elected); M. Ill. Comp. Daniel Spry, Treasurer; Ill. Comp. P. J. Slater, C. of G.; Comp. Wm. Mansfield, Conductor; Comp. Joseph Purves, Organist; Ill. Comp. S. R. Quigley, Steward; Comp. John Linton, Sentinel. A large number of Companions were present. After installation the Council adjourned to the festive board, and an enjoyable evening was spent.

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### St. John's Masonic Fair.

We have already called attention to the Masonic Fair, to be held next month, in the city of St. John, New Brunswick. As the Fair is in aid of the Building Fund of Freemason's Hall, now near its completion, to replace the building which, with all the

Masonic property contained therein, was totally destroyed in the great fire of June, 1877, it should receive the support and countenance of the Craft generally.

In the memorial put forth by the Committee, they state that it is the intention, if possible, to make the Fair illustrative of the industry and the art of Canada, and of other countries—"an harmonious blending of the useful and the beautiful." It is the wish of the Committee to add to the attractions of the Fair by exhibiting the special products of particular localities, and they are making such arrangements that ample space shall be afforded to sister jurisdictions to display any articles they may exhibit, the natural or manufactured products of the district or section represented; and contributions in money or in goods for exhibition as well as for sale, are respectfully and fraternally solicited.

The Fair opens on the 15th of next month.

#### St. John's Day in Ingersoll.

The brethren of King Hiram and St. John's Lodges assembled at the Masonic Hall, Ingersoll, and proceeded in a body, under the directorship of Bro. M. Walsh, to St. James' Church, where Bro. the Rev. G. M. Bland was waiting to address them. As the procession entered the church the organ peeled forth its welcoming strains. The Rev. Brother took for his text, the 4th and 5th verses of the 11th chapter of Genesis,—“And they said, go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city, and town which the children of men builded.” The Rev. Bro. commenced by complimenting the brethren on the profitable manner in which they were celebrating this St. John's Day; he thought it showed a desire for true knowledge when a body of men, in-

stead of spending such an anniversary in worldly amusement, came to the house of God, there to listen to His truth. He then turned to the subject of his discourse, and showed how these dwellers on the plain of Shinar commenced the great work of building the Tower of Babel; how their work proceeded, and with what confusion it ended. He showed that their one mistake was, that they did not lay their plans before the Great Architect of the Universe, and ask His blessing upon them. He went on to draw the contrast between that tower and the speculative tower, which we as Masons, under God's direction, are building to-day. He warned the brethren never to forget that the Great Architect must be constantly consulted, and though our tower was incomplete, it would REACH TO HEAVEN, and be crowned with the crowning stone—Jesus Christ.

The music furnished by St. James' choir was prepared for the occasion, and comprised such pieces as “God is the Refuge of His People,” “Marsh's Te Deum,” “Guide Me, O Thou Great Jehovah,” &c. The service throughout was impressive.

The brethren returned again to the Lodge, and after the usual labors of the day were ended, they left for their homes, no doubt reflecting on the words of encouragement addressed to them during the evening.

Officers of Tecumseh Lodge, No. 245, Thamesville, installed by W. Bro. R. Ward, 29th July, 1879: W. M., W. Bro. R. Ward (re-elected); S. W., John Davidson; J. W., Henry Buller; Treasurer, Frederick J. Lawrence; Secretary, John Duncan; S. D., Frederick Fysh; J. D., John Butler; S. S., David Fysh; J. S., Thomas Twigg; I. G., John Kerr; Tyler, A. McDonald; D. of C., John Winters.

Officers of Fordwich Lodge, No. 331, Fordwich, installed by W. Bro. Irwin, 3rd July, 1879: W. M., W. Bro. Wm. Brown; S. W., Thos. Wilson; J. W., Richard R. Hopkins; Treasurer, J. J. Sweetman; Secretary, James Foster; Chaplain, Henry Newton; S. D., Peter Barr; J. D., Edward White; I. G., L. B. Coon; Tyler, Robert Elliott.

### Editorial Notes.

THE Grand Lodge of Scotland is "catching it" on all sides, and the Grand Lodges of the United States are, one after the other, without breaking with her, administering fraternal admonition for her unlawful intrusion into the territory of the Grand Lodge of Quebec. The Grand Lodge of Canada has as yet maintained silence; we hope that next month she will speak her mind. It is time for her to "speak now."

AN Anti-Mason, yclept Rev. Mr. Ross, of East Williams, Ontario, has forbidden Freemasons to approach the Lord's Table in his Church, on the ground that at Masonic funerals the name of Christ is not used in supplication to the Deity. This man of Ross is a man of dross.—*Keystone.*

THE *Warden* is the title of a new magazine "conducted in the interests of the Society of Freemasons." It is published in Providence, R. I., and is issued, we are told, by a "few brethren interested in Masonic matters and desirous of expressing from time to time their views upon Masonic subjects, in the hope that the suggestions therein contained may be of value to the Craft." They have no plans for the future, they say, and therefore can make no promises. Should time and inclination combine, other members may follow as the convenience of the contributors may permit. Rather an original prospectus. Subsequently, it is stated that its publication will be continued at intervals of two months, and the subscription price is fixed at 50c. per annum. The articles in the two numbers which have reached us are interesting and well written, but as each number only contains 10 pages, the amount of reading matter is rather limited. The *Freemasons' Repository*, an ably and well conducted magazine, now at the close of its 9th year, is also published at Providence, and notwithstanding the appearance of this new venture will no

doubt continue to receive the support it so richly deserves.

### Masonic Correspondence.

*We do not hold ourselves responsible for the opinions of our Correspondents.*

#### Craft Masonry and the A. & A. Rite.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND R. W. BRO.—As the Grand Lodge of Canada will meet next month, it is sincerely to be hoped that some brother will brave the fierceness of the would-be dictators in Masonry, the self-appointed despots of the A(rrogant) & A(ccriminous) S(elfish) Rite, and move a resolution of sympathy with their Brethren in Mexico, who have been expelled by this Rite in that country for endeavoring to throw off their fetters and chains and return to the Masonry of our forefathers of 1747, by "establishing Lodges of three degrees." The A. & A. Rite has expelled them for "this crime," and the Supreme Grand Lodge of Canada, 89°, exchanges Grand Representatives with this Body, and dares to call itself *Masonic*. Let the Grand Lodge of Canada utter no uncertain sound upon this question. It is *Craft Masonry versus Scotch Ritism*.

Yours fraternally,

ST. ELMO.

#### The Rite of Memphis and Dr. Ramsay.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BROTHER,—When Dr. Ramsay wrote me, some time since, that, at my request, he would omit all allusions to me in his effusions hereafter, I supposed he would be as good as his word. But when a man has the *cacathes scribendi* upon him he must write, and wherever he sees a head he must hit it.

Dr. Ramsay's article on page 201 is made with evil ingenuity to put me on the defensive concerning the Rite of Memphis. He writes as though

I had denied being a member of it or had told some other lie which needed exposure. I simply said in your February issue that "it makes one smile even to read the title of the Rite of Memphis." And so it does. And if Dr. Ramsay knew anything of the history of that affair since 1865, he would smile too, if ever he does smile. The recent Memphian operations of Calvin C. Burt at Toledo, Ohio, have even set our English brethren (who are not prone to smile) to smiling as witness a recent article in the *London Freemason* on the subject.

When, in 1864, I joined with such men as Grand Masters Crane and Holmes of New York, John Q. A. Fellows of New Orleans, Hon. John L. Lewis, Clinton F. Paige, Orin Welch, and many others, in the attempt to make the Rite of Memphis a practical thing, I felt that I was in good company, and that something useful might be deduced from it. It was a failure, and now, 15 years afterwards, the very name of the thing sounds ridiculous.

Enough on this subject. I am glad to see the *CRAFTSMAN* flourishing. *Esto perpetua* is my wish.

ROB. MORRIS.

LaGrange, Ky., Aug. 1, 1879.

To the Editor of THE *CRAFTSMAN*.

DEAR SIR AND BRO.,—In two of three places in your June number you refer to the invasion of the territory of the G. L. of Quebec by the G. L. of Scotland in defiance of well understood principles of G. L. supremacy, but you seem to entirely overlook the fact that supremacy was the plank in the platform of the formation of the G. L. Q. that brought lodges under her banner from the jurisdiction of both England and Scotland, and was also the ground on which recognition was accorded by the various Grand Lodges that extended to her the right hand of fellowship and welcomed her into the circle of Grand Lodges of the World.

It may be well to have it clearly understood that the supremacy plank is to-day just as much valued, if not more so, by the Quebec brethren, and there are some among the number who will never give it up but will fight for it till the crack of doom, and should the G. L. Q. in the least degree yield the principles on which she was formed, it is hoped that those Grand Lodges who have recognized her as a Grand Lodge exercising supreme jurisdiction will promptly withdraw their recognition, and, in lieu thereof, deal out to her that full measure of scorn and contempt to which she would thereby become so justly entitled. The idea can not be entertained that the G. L. Q. will ever for a moment think of breaking faith with those brethren who left the Imperial Grand Lodges to range themselves under her banner. To be true to the principles under which she came into existence is a duty she owes to herself as a Grand Lodge, to her members, to the Grand Lodges who recognized her, as well as to truth, honor and virtue.

There are those among her members who would not suffer the disgrace of still supporting her should she prove recreant to her high mission, but would instanter enroll themselves among the brethren of those Grand Lodges who can not only protect their members at home but can successfully invade the jurisdiction of another Grand Lodge abroad. Let us believe, however, in the meantime, that no such deflection from the ranks will be necessary, that Scotland will see the error of her way, and that Quebec will insist on her rights.

The matter of suspension for non-payment of dues, referred to in same number, is one that requires serious consideration in the interest of the Craft. Year after year we are losing good men from this cause—men good in every respect, except that from force of circumstances they are unable to pay Lodge dues. It is simply absurd to teach that Masonry regards no

man on account of his rank or worldly possessions, and then as soon as a man cannot pay \$6 for his year's dues out him off. It may solace some to think the suspended can at any time resume his connection with the Order by paying up, but how many such instances do you, gentle reader, remember? Does not the memory of the wrong and cruelty inflicted act as a barrier to reunion? Does not the suffering (which is actual) practically tend to kill in the breast of the suspended brother all the theory that the Order inculcates of love and ministering to the afflicted and distressed. Is not this the *argumentum ad hominem* that no amount of reasoning can remove? It appears to be a matter of great injustice, not only to the brother, but to the teaching of the Craft. Every candidate, prior to initiation must freely and voluntarily offer himself as a candidate for the mysteries of Masonry, and on his initiation becomes a member of the universal brotherhood, and according to the constitution of England, he only becomes a member of the Lodge that initiated him on his subsequently expressing a wish to that effect on the day of his initiation. Now the amount owed by the brother is not owed to the Craft, and can hardly be said to be owed to the Lodge, because he has had no value for it. He has only agreed to pay \$6 per annum, and this only while it is possible for him to do so, for the law obliges no man to do an impossibility. While the suspension is operating, the brother has no more Masonic rights than a profane, while he has been guilty of no crime. Let some punishment be invented, if it be found absolutely necessary to punish a Mason for being poor, that will deprive him of his privileges as a Lodge member, but not interfere with the rights acquired as a member of the Order. A man may be a Mason, though not a member of any Lodge, and as a Mason he possesses Masonic rights. The constitution of England gives a brother a claim on the fund

of benevolence if he has been for two years a paying member of a contributing lodge, but the limit of two years does not apply to cases of shipwreck, capture at sea, loss by fire or breaking or dislocating a limb. Here, then, we have simple initiation entitling a brother to consideration, while we in our wisdom suspend the brother who has regularly paid his dues for perhaps ten or twenty years; just as soon as he begins to feel the pressure of want—just as soon as the outside cold world frowns upon him, and he cherishes the idea that there is one place that prizes honor and virtue more than the external advantages of rank and fortune, then we kick him out with ignominy. It can not be claimed that the brother has violated any landmark or leading tenet of the Order—Lodge dues are a modern invention; nor can it be said that they are indispensable, for there are some jurisdictions where they do not exist. If such narrow views are to prevail, the sooner we eschew Masonry and espouse Oddfellowship the better. In the latter, we shall have a clear bargain of so much per week while sick and in want, in consideration of so much regularly paid as dues as long as we continue to pay them. This at least has the merit of a plain mercantile contract that the other does not possess. Some reply "but no Lodge will cut off a member *who comes up and says he is unable to pay.* I want to know why a man should be so far humiliated as to have to come before an open Lodge and lay bare to a not very sympathizing circle the secret of his life—the worm that gnaws him. It is surely bad enough to have to bear the sting of poverty, without exposing your mortifying position. I have known men, deserving but unfortunate Masons, apply for assistance, and when they received it, the memory of it burned them so that for years they could not refer to it without the blood rushing to their faces and their eyes flashing. Is this Masonry? Is this our vaunt-

ed brotherly love practically illustrated? When the records shew that a man has been regularly paying for years and then ceases, should not the law of love, instead of the law of suspension, be brought to bear upon the case? Would it not be just as charitable to suppose the defaulter does not pay because he cannot, as to believe he can pay and will not? Would you have him take the bread (or the price of it) out of the mouths of his little ones to pay it into Lodge funds to be expended in a guzzle, which is the way too much of our money goes, I regret to say? Is he to leave his debts unpaid, so that his Lodge standing may be preserved? Let us squarely look this matter in the face, and see what can be done to prevent brethren reduced by hard times to a poor and penniless position from being deprived unjustly and dishonestly of a privilege of which they have been found worthy and for which they have paid full figures. Let us never forget "He that oppresseth the poor reproacheth his maker."

ACACIA.

Supreme Council 33° of the A. & A. S. Rite, and the Maitland Brethren.

To the Editor of the CRAFTSMAN.

DEAR SIR AND BROTHER,—In your July number, in an article headed "Supreme Council of the 33°," you give selected extracts from the proceedings of the last session of the Supreme Council 33° of Canada. In these extracts certain charges are brought against Freemasons residing in Maitland, Ont., which are in themselves so baseless and unfounded, and which are expressed in language so injurious and insulting to the brethren attacked, that we deem it due to ourselves, as well as to the fraternity at large, to place the *true* state of the case before the Masonic public. In the reports of prominent officials of the Supreme Council, comprised in these extracts, the Maitland brethren are

accused of "prostituting Freemasonry," "violating their obligations" and "trafficking in degrees;" in other words, they are held forth to the world as unworthy Masons, perjurers and swindlers. You will no doubt admit "that the force of language could no farther go," and that nothing more degrading or abusive could possibly be applied to men or Masons than is contained in these three most unbrotherly epithets. The reasons assigned by the officials of the Supreme Council for permitting themselves to apply terms so insulting to innocent and unoffending brethren, are concisely these: First, that the Maitland brethren had issued an advertising sheet, or list of degrees, in which an offer was made to confer the degrees of the Ancient and Primitive Rite, and the Rites of Mizraim and Memphis, at a certain cost; such cost to be, however, less in amount if the entire list or roll was conferred at once; and second: that they had published an article in the CRAFTSMAN, purporting to give a correct list of all the degrees appertaining to the before-named three Rites, and had invited the members of the A. & A. S. Rite to be present at their meetings, upon the ground that they possessed certain secrets that were common to all these Rites; thereby inciting the members of the A. & A. S. Rite to violate their obligations, for the reason that they could not visit, as invited, without divulging unlawfully the secrets of their own Rite. In the face of this most positive and unqualified statement, it will probably surprise you to learn that the Maitland brethren *never* published a scale of fees for the A. & P., the Mizraim or the Memphis Rites, and *never* offered to confer the degrees of these Rites at a certain cost, which was to be reduced in amount, if the whole were taken at once; and that they *never* endeavored to incite any member of the A. & A. S. Rite, or of any other Rite or Order to violate his obligation. What they did do was

merely this. In 1876 they published a Masonic Register, containing a list of organized bodies in Craft, Capitular, Cryptic, Chivalric, Scottish Rite, and other Masonry, appended to which was a scale of fees, but containing *no* mention of the Ancient and Primitive, the Mizraim, or the Memphis Rites, for the very good reason that they were not then in possession of these three last named Rites. In 1878 they published another Masonic Register which did embrace, together with many others, the three Rites of the A. & P., Mizraim and Memphis; and omitted the A. & A. S. Rite, which was given up in 1877 on account of what was considered by them to be unfair and discourteous usage by some members of Supreme Council. This register of 1878 did *not* contain any scale of fees, and in fact no scale of fees for the three Rites last obtained—that is the A. & P., Mizraim and Memphis—*has ever been made public*. Hence the assumption upon which the charge of “prostituting masonry” was based, had not the least foundation in fact. In May 1878, one of the Maitland brethren published an article in the CANADIAN CRAFTSMAN, entitled the Ancient and Primitive Rite” by 33°-90°-96°, in which a rather particular description was given of the degrees of this Rite, and it also stated that it was permitted to bodies of this Rite to receive as visitors, Masons of good standing in other Rites, who had received corresponding degrees in their own Rite. For instance, Royal Arch Masons might be admitted to witness the working of the degrees of Discreet Master, Sublime Master, and Sacred Arch; Royal and Select Masters to the Secret Vault; Knights Templar to the Rose Croix and Kadosh; and Knights Templar Priests to the Knight of the Royal Mystery. Members of the A. & S. Rite had also pointed out to them the names and numbers of the degrees with which their own corresponded, and to witness which they might be admitted if they so desired. Now, we

ask any unprejudiced Mason, what incitement can there be in the above arrangement to induce any brother to break his obligation? If a Royal Arch Mason, or a Knight Templar, or a Sublime Prince of the Royal Secret, should wish to visit one of our bodies, while working upon a corresponding degree, he would, if known, be at once admitted; if not known, he would be examined privately by lawful members *only* of his own Rite and degrees, (for we have amongst us members of nearly all Rites and Orders,) and if he passed the examination, he would be admitted, and that without ever being called upon to reveal any of his secrets to any person that was not equally entitled, with himself, to receive them. In what way, we ask, under this arrangement, could any Mason be possibly induced to violate the obligation of secrecy that he owes to his Rite or his Order, and so perjure himself? He reveals nothing, except to a brother of his own Rite and Degree, who is fully entitled to his confidence; he sees a degree worked, corresponding to his own, but differing in many details; he adds to his Masonic knowledge; he pays nothing; he is a gainer, not a loser, and he participates in that friendly and fraternal intercourse that is so pleasing to every true Mason. In our relations with other Rites we seek peace and not war; we endeavor to cultivate the spirit of true brotherly love, and we try to put far from us hatred, malice, and all uncharitableness, and for so doing, is it right that we, and those who think with us, should be branded as perjurers by those who, equally with ourselves, are under solemn obligation to speak no evil of a brother? We say that it is not right, and this verdict we are sure will be concurred in by the fraternity at large.

Respecting the accusation of being “traffickers in degrees,” we pronounce the charge a calumny that has not a shadow of foundation to rest upon. We defy any man to say, truthfully,

that we have ever attempted to force our degrees upon any one, or to extract money as fees by false and fraudulent representations. Freemasons who have become members of our various Rites and Orders have done so voluntarily, and of their own motion, without any solicitation on our part, and never until full explanations have been given them of the standing of our Rites, and of the light in which they are regarded by others, especially by the A. & A. S. Rite. Our fees are in all cases as moderate as they possibly can be, and so far from our so-called "trafficking" having put money in our pockets, it has had a contrary effect, and that chiefly owing to the liberal and unselfish manner with which we have dealt with the numerous and varied Masonic Rites and Orders in our possession. To this fact many Freemasons might, if we saw fit to call upon them, testify, and none perhaps with more truth than some members of that very Supreme Council, a portion of which has assailed us so bitterly. The charge of "perjury" brought against the Maitland brethren appears to be based upon the fact that some who are members of the A. & A. S. Rite have also become members of the A. & P. Rite and the Rites of Mizraim and Memphis, and that by so doing obligations have been broken and perjury committed. To answer this charge we need only refer to the published decision of Bro. Albert Pike, 33°, the highest authority in the A. & A. S. Rite, who says: "We concede to the fullest extent the right of all Masons to practice any Masonic Rite, ancient or modern, without hindrance from any one, and we hold that each, our own included, ought to stand or fall, succeed or fail, upon its own merits." This declaration settles the question; and we trust that in the future, with the progress of intelligence, vague and ridiculous accusations of perjury will cease to be known except as a thing of the past. Finally, permit us to quote one sen-

tence from the address of a high official of the Supreme Council, and to say "that *nothing*, we apprehend, could more surely tend to prostitute and lower Freemasonry" than the practice of publicly bringing charges, as unfounded as they are insulting, against brethren who are guiltless of any offence.

MAITLAND.

30th July, 1879.

P. S.—We enclose for your examination copies of the only two Masonic Registers issued by the Maitland brethren, the one in 1876 the other in 1878, and would also beg to refer you to the article on the A. & P. Rite in your magazine for May, 1878. We are sure that a careful examination of these documents will confirm our statements, and show clearly the injustice and indignity with which we have been treated. M.

Official.

Grand Lodge of Prince Edward Island.

OFFICE OF GRAND SECRETARY, )  
CHARLOTTETOWN, June 26, A. L. 5879. ]

BE IT KNOWN that at the Annual Communication of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Prince Edward Island, held in the City of Charlottetown, on the Twenty-fourth and Twenty-fifth days of June, A. L. 5879, the following Grand Officers were duly elected, and installed as such, for the ensuing Masonic year :

- M. W., John Yoe, Port Hill, Grand Master.
- R. W. Neil McKelvie, Summerside, Deputy Grand Master.
- R. W. W. Henry Aitken, Charlottetown, Senior Grand Warden.
- R. W. Simon W. Crabbe, Charlottetown, Junior Grand Warden.
- R. W. David Small, Charlottetown, Grand Treasurer.
- R. W. George W. Wakeford, Charlottetown, Grand Secretary.
- R. W. Adam Murray, Charlottetown, Grand Lecturer.



R. W. Rev. J. H. Read, Charlottetown, Grand Chaplain.

W. Joseph Fairchild, Georgetown, Senior Grand Deacon.

W. Caleb C. Carlton, Souris, Junior Grand Deacon.

W. Stephen McNeill, Summerside, Grand Director of Ceremonies.

W. Thomas H. Pope, Bideford, Assistant Grand Director of Ceremonies.

W. Cyrus V. McGregor, Charlottetown, Grand Sword Bearer.

W. Alexander Dunbar, Tryon, Grand Standard Bearer.

W. W. H. Sampson, Charlottetown, Grand Organist.

W. W. H. Findley, Charlottetown, Grand Pursuivant.

W. Donald Darrach, Kensington, Senior Grand Steward.

W. John G. J. Weldon, Charlottetown, Junior Grand Steward.

John Hobbs, Charlottetown, Grand Tyler.

In conformity to the requirements of the Constitution of our M. W. Grand Lodge the M. W. Grand Master did in Annual Communication aforesaid, make the following appointments, to wit:—

*Committee on Credentials and Returns.*—R. W. John W. Morrison, R. W. David Montgomery, R. W. Junior Grand Warden.

*Committee on Constitutions and Regulations.*—R. W. B. Wilson Higgs, R. W. Richard Hunt, R. W. Grand Treasurer.

*Committee on Grievances and Appeals.*—R. W. Adam Murray, W. Thomas Frizzle, R. W. Senior Grand Warden.

*Board of General Purposes.*—M. W. Grand Master, R. W. Deputy Grand Master, R. W. Senior Grand Warden, R. W. Junior Grand Warden, R. W. Grand Secretary (as per Constitution); Appointed—R. W. John W. Morrison, W. Stephen McNeill, W. Thomas H. Pope, W. Donald Darrach, R. W. Richard Hunt, R. W. B. Wilson Higgs, W. Caleb C. Carlton, W. John G. J. Weldon, W. Joseph Fairchild, R. W. William T. Hunt.

In testimony whereof I have set my hand, and affixed the Seal of the M. W. Grand Lodge, at Charlottetown, this twenty-sixth day of June, A. L. 5879, A. D. 1879.

G. W. WAKEFORD,  
Grand Secretary.

### Acknowledgments.

Our thanks are due to the brethren named below for the following favors:

R. W. Bro. Theodore S. Parvin, Grand Secretary Grand Lodge of Iowa, for copy of proceedings of that Grand Body for 1879.

R. W. Bro. William H. Smythe, Grand Secretary Grand Lodge of Indiana, for copy of proceedings of that Grand Body for 1879.

R. W. Bro. James M. Austin, M. D., Grand Secretary Grand Lodge of New York, for proceedings for 1879.

M. E. Comp. George P. Cleaves, Grand Secretary Grand Lodge of New Hampshire, for copy of proceedings of that Grand Body for 1879. Also for copy of proceedings of the Grand Council of Royal and Select Masters of New Hampshire for same year.

R. E. Sir Kt. William P. Innes, Grand Recorder Grand Commandery of Michigan, for proceedings for 1879.

R. E. Sir Kt. Charles R. Armstrong, Grand Recorder Grand Commandery of Georgia, for proceedings for 1879.

KINGSTON.—The following were installed as the officers of Cataragui Chapter, No. 12, R. A. M., on the 14th inst., by R. E. Comp. Robt. Hendry: Z., R. E. Comp. R. Hendry, Jr.; H., E. Comp. S. Angrove; J., E. Comp. J. H. Birkett; S. E., Comp. A. Shaw; S. N., Comp. M. H. Grass; P. S., Comp. W. Waddington, Jr.; S. S., Comp. R. W. Barker; J. S., Comp. J. Hewton; Treas., R. E. Comp. H. Dumble; M. 1st V., Comp. M. O'Brien; M. 2nd V., Comp. C. Stewart; M. 3rd V., Comp. E. Law; Janitor, V. E. Comp. E. Ball; Stewards, Comps. R. V. Matthews and B. Holder.

COLBORNE.—Following are the officers of Excelsior Chapter, No. 45. R. A. M.: Z., E. Comp. T. W. Cumming; H., E. Comp. W. A. Powers; J., E. Comp. Dr. Thorburn; S. E., E. Comp. M. Williams; S. N., Comp. R. P. Niles; Treas., E. Comp. C. R. Ford; P. S., Comp. Rev. H. D. Cooper; S. S., Comp. Wm. Coxall; J. S., Comp. P. Hinman; Janitor, Comp. J. Priory.

We had the pleasure of a call, the other day, from Bro. J. Fletcher Brennan, of Cincinnati, a distinguished writer and publisher of Masonic works. He is a gentleman well up in years, but hale and hearty, and good for many years of hard work yet; he is exceedingly well up in Masonic history, and is most entertaining and interesting in conversation.

LODGES requiring By-Laws or other Printing should get samples and prices from the CRAFTSMAN office.